

# Auxilium Christianorum

Under the patronage of Our Lady of Fatima

**Advent 2017**

This little publication has come about because the pilgrims on the recent pilgrimage to Fatima were keen to keep in touch and have a means whereby they can be drawn more closely together in the Faith. Consequently, we aim to do this by the means of 'Auxilium Christianorum' which is placed under the patronage of Our Lady of Fatima.

Auxilium Christianorum, Help Of Christians, is one of the oldest titles of Our Lady going back to the year AD 345 and Our Lady of Fatima is one the



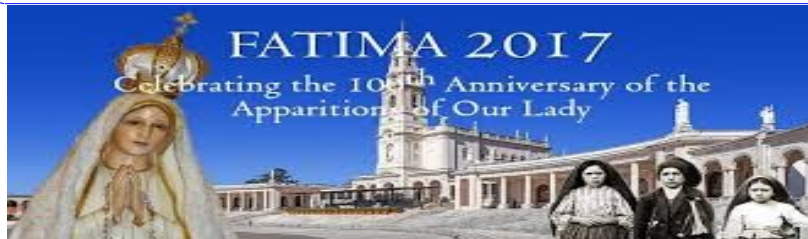
latest, thus showing Our Lady has always been seen as our Help, reinforced by Fatima.

Naturally, there are items on Fatima and the Rosary, and other pieces which we hope you will find of interest. Please let us know what you think.

We will need your help in keeping this going with fresh articles, so please email what you can and constantly keep this initiative in your prayers and penance.

Contact— [auxiliumchrist@gmail.com](mailto:auxiliumchrist@gmail.com)

# Fatima Pilgrimage



At the end of October 2017, pilgrims from all over the world gathered at Fatima to commemorate the centenary of the Apparitions. It was led by the four Bishops who are the spiritual heirs of Archbishop Lefebvre and many priests.

We were blessed with perfect



weather, although it got very hot during the Way of the Cross but that added to the many blessings received that afternoon.

Throughout the long weekend we were able to recite the Rosary in several



places around the Sanctuary, including inside the Basilica close to the tombs of the Seers.



There was an abundance of young devout people participating, some of whom provided the wonderful choir for the Sunday's

High Mass.

New friendships were made and spiritual bonds formed. All agreed that it was a huge success and would like to make it an annual event.

Bishop Thomas Aquinas reported —

*On the feast of Christ the King, on October 29th of this year, between 150 and 200 pilgrims attended the Mass of Monsignor Williamson in Fatima. At the end of it, the four bishops of the Resistance consecrated Russia to the Immaculate Heart of Mary, doing what is within our reach to attend the requests of Our Lady.*

*To consecrate Russia to the Immaculate Heart is to ask for the grace of the return, to the bosom of*

*the Church, of this nation that was separated from her by the schism. If Our Lady said that in Portugal the dogma of faith will always be preserved, this consecration must have the effect of redirecting Russia to the dogma of faith. In effect, the schism, by distancing a nation from the Church, also distances it from the Magisterium and, therefore, from faith.*

*May this small effort made for the conversion of Russia deserve us the grace to keep the dogma of faith in our souls and to collaborate for the triumph of the Church, not only on the schism of the East, but also and above all, on liberalism and modernism that oppose the reign of Christ the King over all peoples.*



The Sun during the Stations of the Cross



**O**n July 13th 1917, in Fatima, Our Lady said, "You have seen Hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace.

I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph."

Seven years after the revelations of Fatima, Our Lady allowed Sister Lucy to disclose the content of the

second part of the secrets of Fatima. Its subject was the devotion to the Immaculate Heart of Mary. On December 10th She appeared to Sister Lucy, with the Infant Jesus, and showed her heart, encircled by thorns.

The Infant said, "Have compassion for the Heart of Your Holy Mother, encircled by thorns, with which ungrateful mankind constantly pierce it. Yet there is no-one who would, through reparation, remove these thorns."

Mary said, "Look, my daughter, at my heart, surrounded by thorns with which the ungrateful pierce it constantly by their blasphemies and ingratitude. You at least try to console me and say that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of

making reparation to me."

**WHY HAS IT TO BE  
“FIVE SATURDAYS” OF  
REPARATION, AS  
OPPOSED TO NINE, OR  
SEVEN, IN HONOUR OF  
OUR LADY OF  
SORROWS?**

Sister Lucy says : Remaining in the chapel, for part of the night from 29th to 30th May 1930, and speaking with Our Lord about the fourth and fifth question, I suddenly felt more intensely overcome by His presence. Unless I am mistaken, the following was revealed to me: “Daughter, the reason is straightforward. There are five kinds of offences and blasphemies directed at the Immaculate Heart of Mary:

1. Blasphemies against Her Immaculate Conception,
2. Against Her Virginity,
3. Against Her Divine Maternity, where there is the belief that she is merely the Mother of a man,

4. Offences of those who try to instil in the hearts of children indifference, contempt and even hate against the Immaculate Mother,

5. Of those who offend Her directly in Her sacred images.

There, my dear daughter, is the reason which directs the Immaculate Heart of Mary to ask me for this small act of reparation. Apart from considerations of Her, I wished to move my mercy to forgive those souls who have had the misfortune to offend Her. As for you, through your prayers and sacrifice constantly strive to move me to show mercy to these poor souls.”

Jesus said to Sister Lucy, “ It’s true, my daughter, that many souls start, but few finish, and those who finish, aim to receive the promised grace. However, I prefer those who complete the first five Saturdays with a view to reparation to the Immaculate Heart of your Mother, than those who complete fifteen, unfeelingly and indifferently.”

**CONDITIONS OF THE  
DEVOTIONS OF THE  
FIRST SATURDAYS –  
WHAT IS REQUIRED  
IN ORDER TO GAIN  
THE PRIVILEGES OF  
THIS DEVOTION.**

**FIRST CONDITION**

**CONFESSION ON THE  
FIRST SATURDAY OF  
THE MONTH.**

Sister Lucy presented to Jesus the case that some faithful have difficulties with Saturday confession, and asked if the confession could remain valid for eight days. Jesus answered: “It can be valid for even longer on condition that one is in the state of grace when receiving Communion, and has the intention of reparation to the Immaculate Heart of Mary.”

Confession may, e.g. be on a First Friday, but one has to remember the intention of reparations to the Immaculate Heart of Mary.

What is important, is that, confession has to be made with the intention of redress to the Immaculate Heart of Mary. This intention can be consciously made either during preparations for confession, or during absolution.

Appropriate prayers may be said during preparations for confession, as well as an Act of Contrition during Absolution.

**SECOND CONDITION**

**COMMUNION ON THE  
FIRST SATURDAY OF THE  
MONTH.**

After receiving Communion, one should consciously make the intention of reparation. Appropriate prayers may be said.

**THIRD CONDITION**

**FIVE DECADES OF THE  
ROSARY ON THE FIRST  
SATURDAY OF THE  
MONTH.**

Before starting to say the Rosary, one must consciously make the intention of reparation and tell Our Lady that we shall be praying to save sinners and to give Her proof of our love.

If we are praying on our own, we can use our own words to do this, but if we are praying together in a group. There may be an appropriate prayer for the group to use.

After each Mystery, we should say the Prayer of the Angel of Fatima:

“O my Jesus, forgive us, save us from the fires of hell, lead all souls to heaven, especially those who are most in need of Thy mercy.”

#### **FOURTH CONDITION**

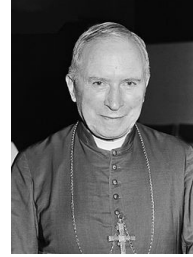
#### **MEDITATION FOR FIFTEEN MINUTES ON THE MYSTERIES OF THE ROSARY ON THE FIRST SATURDAY OF THE MONTH.**

We undertake a fifteen minute meditation on subjects strictly defined by heaven: we have to bow in contemplation of one, or several, mysteries of the Rosary. We can meditate on any mystery we wish.

We have to consciously make the intention of reparation for the sinners who do not want to listen to Our Lady, nor to be her children, who are indifferent to her, or even hate her and do much to reduce her glory.



# 1974 Declaration Of Archbishop Lefebvre



We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the Sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

*"But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).*

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church—all things opposed to orthodoxy and the perennial teaching of the Church.

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practised in the faith, morals, liturgy, teaching of the catechism, formation of

***Comment – it is a good practice to read this Declaration periodically to remind us of the Fight for the Faith undertaken by Archbishop Lefebvre in whose foot steps we aim to follow. He would never flirt with Modernist Rome as the current leadership of SSPX are doing. Many in the Novus Ordo turn away from this crazy Pope and reject his dangerous declarations. Only Bishop Fellay seems to be running after him ready for the next bite of the poisoned carrot.***

# The **Catholic Plan** for **Social Order**

As outlined by Fr Denis Fahey C.S.Sp.

*[Or, the only answer to the social and economic ills of our day]*

**I.** The Catholic Church is the One True Church and ought to be acknowledged as such by States and Nations. The non-Catholics ought always to be treated in accordance with the teachings of the Church and the principles of Christian charity so that the rights of all human persons be respected.

**II** The State must recognise the Catholic Church as divinely appointed to teach man what favours or hinders his supernatural destiny.

**III** The unity and indissolubility of Christian marriage ought to be most carefully maintained, as symbolising the union of Christ and His Mystical Body.

**IV** Education of youth ought always to envisage youth as members of the Mystical Body.

**V** The Social Doctrine contained in the papal encyclicals ought to be reduced to practice in such wise as to promote the virtuous life of individual members of the Mystical Body of Christ organised in families, vocational associations and States. Property, therefore, ought to be widely diffused.

Moreover, this Social Doctrine insists that society thus organised on a vocational basis avoids the pitfalls inherent both in the unbridled individualism favoured by Capitalism and in the excessive State control sponsored by Communism.

**VI** As money governs the supply of the life-blood to the entire economic body, the CATHOLIC PLAN FOR SOCIAL ORDER demands that the monetary system ought to be so arranged as to facilitate the production, distribution and exchange of material goods and services in view of the virtuous life of members of the Mystical Body of Christ in contented families.

## A lesson from the Book of Judges

**W**hilst there have been a number of 'ups' during the last couple of years for those resisting the trajectory of the SSPX towards a deal with Rome, only the delusional would deny that there have been as many 'downs.'

The Consecrations of Bishop Thomas Aquinas and Bishop Zendejas, the Ordination of Fr John, the slow but steady stable beginnings of the French Seminary, a trickle of brave Priests leaving the neo-SSPX to help those who refuse to accept a deal with a Rome that is becoming more scandalous by the week has been tempered by Priest's becoming dogmatic about things unnecessarily ('red lighting', Una Cum etc) and laity begin to lose heart and either splinter off into factions or return, disillusioned, into the welcoming arms of the SSPX.

Sadly one of the most depressing things about the latter problem is that so often the reasons for leaving are not over doctrine but personal issues. Laity often bicker over matters that need not be reason to fall out never mind leave over. There is little doubt that the resistance movement attracted a number of people to its ranks that were/are bull-headed and often unstable. However, one has to remember that it was probably the

same bull-headedness and lack of concern for their reputation which enabled them to leave the comfort of the SSPX and life-long friendships for the sake of principle in the first place.

In some countries laity have left over an apparent lack of interest in their families by the Priests that serve them or due to personality clashes with the clerics. However, anyone who has been involved with the SSPX for any substantial period (for example over ten years) will surely recognise that this is not a problem that began with the resistance? In any case, if our support is based predominantly on the personality of the Priest then surely we should recognise that we are heading for the sort of trouble which can be witnessed in some of the splinter groups where common-sense seems lost.

However we can take heart that in the early days of the SSPX, these and many more serious problems were conquered, and whilst one does not have to agree with his position on everything these words of Fr Wathen help us recognise the moment we are living in. May God bless you and keep you throughout the next year. (Signed Tradcatresist).

"The Lord Jesus and His Holy Church have three sets of enemies, and who

is to say which of them hurts Him more? There are the Liberals, who worship man; there are the “conservatives,” who worship the Pope; and there are the Traditionalist priests and bishops who worship themselves. It may well be that the lord says what he said in the Garden of Gethsemane. “And I looked for the one that would grieve together with me, but there was none: and for one that would comfort me I found none.” (Ps. 68:21).

The omens of the future are dismal indeed. A most common question is this: Since the Popes continue to make their own kind bishops and cardinals, from among whom will come another anti-Catholic Pope, how can it ever happen that the Church will be restored? We may conclude that the victory is theirs; they are invincible.

For which reason we quote from the *book of judges*. You observe the main points of the story was that the lord God redeemed a hopeless situation, and that with most worthless instruments, such soldiers as would have been useless in combat. There were many thousands of Madianites, and Gedeon had his numbers. Whereas the usual complaint is that the hero of the story has too few with which to meet his foe, in this story, the problem is the reverse: In the eyes of the Lord, he has too many. Those whom the Lord chose for Gedeon’s army were the worst of the lot, “country bumpkins,” three hundred in all to deal with many thousands; all others were sent home.

We Traditionalist priests should recognise that we are like Gedeon’s men, undisciplined ruffians.

By now, the conceit and temerity of Traditionalist priests are proverbial. We have all had time by now to recognise that our Lord has selected the very worst He has for his army of scrubs, so that the whole world may behold a great victory. And it will *not be due to anything this tiny band of ill-lettered swellheads does which will decide anything*. The Lord Jesus means to make a gift to His most holy Mother, who alone has always pleased him; her also, because His enemies resent her so, she being most exactly the opposite of them, with their stiff-neckedness and falseness and impurity.

How the great God will achieve His victory we may only wait and pray to see. But *to suggest that He may find Himself with an insoluble problem, or that He needs any one of us to save His Church for Him is to jejuné a thought to utter*. Gedeon’s victory was easy; so shall that of our strong God be: easy, quick and effortless. Before his enemies realise what is happening to their paltry empire, with its paper prisons and guns that go “pop!”, it will all be a pile of rubble. And his Church will rise from the dead, resplendent and newly young.

From the tradcatresist blog —  
[tradcatresist.blogspot.co.uk](http://tradcatresist.blogspot.co.uk)

#### **Other good websites include—**

**Non Possumus** -  
[nonpossumus-vcr.blogspot.co.uk](http://nonpossumus-vcr.blogspot.co.uk)

**SAJM website** -  
[sajm-siteofficiel.blogspot.co.uk](http://sajm-siteofficiel.blogspot.co.uk)

**Respice Stellam**  
[respicestellam.wordpress.com](http://respicestellam.wordpress.com)

# The Discalced Carmelite Third Order

***There is the chance for lay people to belong to the great Religious Orders and so aid their path to Heaven. Here is one of the most popular. Email for further information.***

Many have heard of this Third Order but know little about it. *The Way of Perfection for the Laity* by Fr Kevin ODC is an excellent book which expounds the Rule of the Discalced Carmelite Third Order. It tells us that the ideal is 'the union of the soul and God, a union more intimate than that of window and the ray, of the coal and the fire. Wondrous means: surrender of the soul to the action of God by prayer, by 'holy meditations and contemplations,' in a word, Love and its pursuit and its pursuit, those are the spiritual arms of the Order of Carmel. Its motto is that of St Paul, 'Ambulate in dilectione' (walk in love). The child of Carmel 'knows only one means to reach perfection . . . Love'; nothing troubles him, nothing affrights him — nothing is wanting to him. God alone is sufficient for him. Following the beautiful programme of Sr Elizabeth

of the Trinity, his life must be a continual communion, 'he awakes in Love — the whole day is lived in Love in doing the will of Good God — then, when evening comes after a dialogue of love which has never ceased in his heart, surrendering to the fire of love which consumes all his faults and infidelities, he sleeps again in love' under the gaze of Our Lady, the sweetness and glory of Carmel.'



The rule of the Discalced Carmelite Third Order is a most suitable form of life to attain this end. Of all Tertiary rules it is the nearest approach to the religious life, and although the Tertiaries of other Orders are bound to seek perfection of the Christian life, towards this end there is a definiteness and helpfulness in the Discalced Carmelite Third Order which is lacking in others. For that very reason the obligations are greater. The whole goal of the Carmelite rule is to cause people to lead interior lives, in order to foster the interior spirit, much time is given to prayer. The end, of course, is for our life to become a constant prayer. This requires retirement, of course, the Carmelite nuns are strictly

contemplative and enclosed – the Tertiaries are not. Nevertheless, the tertiaries also are to be isolated from the world as far as possible. In all conversation etc., the objective must be the sanctification of the other person. Unfortunately, the value of this type of life hidden from the world is rarely understood and even more rarely appreciated. Certainly, a Carmelite Tertiary must be careful not to neglect their duties of state – in fact; tertiaries must make every effort to be a model in performing their duties. The call of perfection is for all. Therefore, Our Lord’s demand for us not to be “of the world” applies to each and every one of us.

A summary of the obligations – The tertiary when received into the Discalced Carmelite Third Order will receive a brown scapular composed of two equal parts of 10 inches in length and 7 inches in width. It is to be worn at all times. The new novice will also be given a religious name at this time. A period of at least one year and one day must elapse, before the novitiate ends and the Profession ceremony takes place. The novice will at this time make a vow of Chastity and Obedience. Before Profession, the novice will make a retreat or other pious practices according to the advice of the



St Teresa of Avile, the Reformer of Carmel

Spiritual Director of the Third Order. It is essential that a prayerful study of the Third Order Rule is undertaken by each novice, so that they can learn the spirit, the distinctive character of the Third Order, and so become deeply convinced of the sublimity of their vocation and infused with an abiding Marian love.’

- The tertiary who is able to read will unless prevented by some reasonable cause, recite daily the Little Office of the Blessed Virgin Mary.
- Each day, they will spend a half an hour in meditation. Either a quarter of an hour in the morning and a quarter of an hour in the evening, or all at one time.
- Each Wednesday, the tertiary will abstain from meat, as also the Saturdays of Advent.
- Every day, if possible, the tertiary will hear Holy Mass. He or she will receive Holy Communion regularly, at least once a week.
- Tertiaries should be exact in the observance of the Fast and abstinence prescribed by the Church, and never seek to be dispensed with grave and sufficient cause. Besides the Fast days prescribed by the Church, they shall fast using the foods and condiments permitted by the Church on ordinary fast days in their respective countries on the vigils of the following feasts:- Corpus Christi; Our Holy Father, St. John of the Cross; Our Lady of Mt. Carmel; Immaculate Conception and Our Holy Mother, St. Teresa

# Why 15 Mysteries a Day?

*This is an 'Eleison Comment' dating back to 2009. We thoroughly recommend subscribing to these weekly 'Eleison Comments' which can be done at the St Marcel Initiative website – [stmarcelinitiative.com/eleison-comments/](http://stmarcelinitiative.com/eleison-comments/)*

**A Catholic man, severely discouraged by today's wasteland, testifies that praying fifteen Mysteries a day changed his situation completely.**

Just before "Eleison Comments" become a little more discrete (make sure to register with [dinoscopus.com](http://dinoscopus.com) if you wish to be sure of continuing to receive them in private), let someone else write their last public word for me. I quote word for word from a reader to whom I had recommended praying, if at all reasonably possible, all fifteen Mysteries of the Rosary each day.

" . . . Sometimes it is difficult to fit in,

but . . . it has already made an enormous difference in my life. Certainly my faith and hope have been noticeably strengthened; they'd become weak from constant attack from every direction and no real sacramental defences (my emphasis) . . . Besides contributing to my personal sanctification I can see many other benefits . . . . . It frees up graces for Our Lady to use, and will help save souls (I

often feel anguish thinking of how many souls, including some quite close to me, seem to be on the road to perdition, and I've felt utterly impotent about it – but now I feel as if I'm doing something to help).

"And finally I can see that the Rosary is a tremendously powerful weapon against Lucifer and his New World

Order. I've known for ages that something was very wrong with the world, and within the past ten years or so, particularly since 9/11, I've learned more than I ever wanted to know about what's really going on. When the scales dropped from my eyes I felt absolutely devastated, and close to despair. But now I feel like I've got my hands on some heavy artillery, and am



doing some real damage to the enemy” (My emphasis).  
 Readers, do believe it! The Lord God is only allowing this dreadful crisis of Church and world in order to wake us out of our deadly slumbers and bring us back to him, so that we can be happy with him instead of wretched without him for all eternity. Faced with the seemingly imminent global triumph of his enemies, we can feel there is nothing we can do. Wrong! Our friend has got it right. Fifteen Mysteries a day is “heavy artillery” in all senses! As he suggests, one can prefer not to know what is going on, it is so horrid. But far better than dreaming on in the wetland of the “Sound of Music” is to re-enter reality and do what one can do about it.

The bombs fall soon.  
 In the same vein our friend writes, “Since beginning to pray at least fifteen decades of Our Lady’s Rosary every day . . . I haven’t the stomach to step into a Novus Ordo church . . .” He says he found it a bit scary not going to Mass on Sunday, but I told him that the Third Commandment is to “keep the Sabbath holy,” and not to keep it on a slide into apostasy, and I gave him the advice Archbishop Lefebvre used to give in such cases, namely to get rather to the true Mass whenever he can. God bless him. The Cross lies ahead of him, but he has the Rosary in hand.  
  
 Kyrie eleison.

Over recent months, there has been much to edify and cheer us in the Fight for the Faith and indicate that there is very much a future for Tradition following the spirit and action of Archbishop Lefebvre. Some of these include -

- + Blessing of the new chapel for the Resistance in County Cork, Ireland along with Confirmations there by Bishop Faure
- + A Rosary Blast of three complete Rosaries (45 decades) at the Shrine of the Scapular Vision in Aylesford Friary, Kent
- + The Consecration of Russia to the Immaculate Heart of Mary as Our Lady requested at Fatima by the four Bishops of Tradition
- + The publication of the Statutes of **The Priestly Society of the Apostles of Jesus and Mary**
- + The first ordination to the diaconate for the **Priestly Society of the Apostles of Jesus and Mary** (SAJM) , soon to be followed by a priestly ordination
- + Five new members joined the SAJM .

We cannot forget the weekly Masses said all over the country by our clergy for which we are eternally grateful and let us all pray hard for our bishops and priests.